

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

We are verily gilty concerning our brother therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

VOLUME I. NO. 42. NEW SERIES.

CINCINNATI, TUESDAY, OCTOBER 30, 1838.

WHOLE NO. 141.

THE PHILANTHROPIST,

PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY
N. W. corner of Main & Sixth streets,
CINCINNATI, OHIO.

JAMES BOYLE, Publishing Agent.

TERMS.—Two Dollars and fifty cents in advance.
Three Dollars if not paid till the expiration of the year. Letters
on business should be directed to the Publishing Agent,
those relating to the editorial department, to the Editors.
In all cases post paid.

COMMUNICATIONS.

For the Philanthropist.

"He shall have judgment without mercy, that showed no mercy."

No doubt this is true in a national, as in an individual point of view; and especially when the reins of government are in the hands of the people. Nations, as well as individuals, have their day of visitation, wherein the long-suffering of a compassionate God waits to be gracious unto them, the offers of mercy are extended, the warning voice of admonition is held forth, calling for reformation; and the flaming judgments of offended heaven are proclaimed in tones of loudest thunder, against the impudent and guilty nation. But if these offers, and admonitions, and denunciations are disregarded,—if the people harden their hearts, and stiffen their necks,—if they shut their eyes against the blazing light of truth, and close their ears against the thundering of divine judgments, until the measure of their iniquity becomes full,—then indeed will the truth of our text be awfully realized; "He shall have judgment without mercy, that showed no mercy."

Now, let every professor of Christianity solemnly inquire, whether the signs of the times do not fearfully indicate that the measure of our national sins is nearly filled up. The cries of the oppressed of both the Indian and African races, have ascended unto heaven, and entered into the ears of the Lord of Sabaoth. He has seen,—he has heard the affliction of his people, and he has heard their groaning, and he has come down to deliver them.

The voice of admonition and solemn warning is being sounded in our ears throughout the whole length and breadth of the land. We have line upon line, and precept upon precept. As it was in former times, so it is now,—the Lord's messengers have to declare the message to the people, whether they will hear, or whether they will forbear. The cry has gone forth unto the ears of this guilty nation, "Proclaim liberty throughout all the lands, to all the inhabitants thereof." "Undo the heavy burdens, let the oppressed go free, and break every yoke." And how has the warning been received? Like the preaching of Jonah, by the Ninevites,—or like the messages of the Lord by the people of Sodom. Instead of repenting in sackcloth and ashes like David, there has been the persecuting spirit of Ahab,—ready to accuse those who have been raised up by Divine Providence to plead the cause of the oppressed, and to warn the oppressors to "break off their sins by righteousness, and their iniquities by showing mercy to the poor, if it may be a lengthening to their tranquility;" ready, I say, to accuse these of being they, "that trouble Israel;"—returning their well-meant and timely warnings, with threats and mockings,—and even with death.

We are an anomaly among the nations of the earth,—in theory the most enthusiastic devotees of liberty, but in practice the most abject and servile worshippers of the demon of slavery,—professing the most ardent devotion to the principles of our national Declaration of Independence,—and at the same time ready to exterminate, with fire and sword, those who plead for the practical application of these principles. Boasting of ourselves, as the first nation on earth, we keep one sixth part of our population groaning under the most iron-hearted system of oppression recorded in the pages of history. With the most boundless detestation of tyrants,—we exhibit ourselves before the world, and high Heaven, as the most inhuman and tyrannical nation in the civilized world. Boasting of a constitution securing the blessings of liberty "to ourselves and our posterity,"—there are thousands of the posterity of those who were actively engaged in framing or ratifying it, at this very day, groaning out their lives under the lash of civil task-masters. Professing the highest veneration for the maternal and paternal relations,—we are upholding a system, by which they are constantly disregarded and torn asunder. With the highest professions of regard for purity and chastity, we are supporting the most bare-faced, and Heaven-daring system of impurity and licentiousness ever practiced upon earth. Professing the greatest veneration for the religion of Jesus Christ,—pretending to mourn over the benighted condition of the heathen in foreign lands, we have a nation of heathen in our midst, doomed by law to worse than pagan ignorance.

And all these things upheld and zealously advocated by the (so called) Church of Christ (more properly the whore of Babylon.) Those who profess to teach the lovely doctrines of Christianity, the most distinguishing feature of which is its universal philanthropy; those who are wont to rehearse with mock-sincerity, the golden rule of doing unto others as we would that they should do unto us, not only apologize for, and excuse the infamous system of slavery, but actually embrace it in their arms, and endeavor to spread over it the sanction of Christianity. Impious sacrilege!—presumptuous blasphemy! Not all the enemies of our beloved Redeemer, from the chief priests, and scribes, and pharisees, down to Fanny Wright and her despicable train, ever attempted to fix upon our benign religion a sin, ever so foul, or uttered against the divine author thereof, a blasphemy more horrid than the attempt to show that American Slavery is in accordance with gospel principles! And it is possible that the offers of mercy are yet extended to such a people? Yes, we are still called on to hear and fear: the persevering Anti-slavery movements evidence that we are not yet entirely given over to destruction. The vigorous Abolition efforts now going on in regard as an offer of mercy to our guilty country; and who knows but it may be the last. Who knows how near may be the time when the things that belong to her peace may be hid from her eyes? Oh! that she may close in with offered mercy, before it be, for ever too late;—that she may break off her sins by righteousness, and her iniquities by showing mercy to the poor; if it may be a lengthening to her tranquility,—that mercy may still rejoice against judgment. Oh! it is mercy—unmerited, unbounded, incomprehensible, that still holds forth the language of reconciliation to a

church, and country so transcendently mean and hypocritical,—if we had our deserts,—and yet undoubtedly be sunk lower than Sodom;—and yet the messengers of mercy are still calling upon us, and inviting us to avert the coming judgments, by doing justice, loving mercy, and walking humbly with God,—by making our country in reality, what we have long hypocritically professed it to be,—"the home of the free." Oh! my countrymen! Will you brave it yet longer? Will you still trifle with omnipotence? It may be that the angel of mercy is even now about to take his departure from our beloved country,—Oh let us lay fast hold on him before he be beyond our reach.

Let us not persuade ourselves that we are clear of this matter,—that it is a southern institution, in which we have no concern, and no right to meddle. Men of sense and information know better; and when even such men hold forth such an idea, depend upon it, they calculate largely on the ignorance of their auditors. The free states are just as guilty of the crime of slavery, as I would be of that of horse-stealing, were I to enter into partnership with thieves, and bind myself and fortune to uphold and support them in their horse-stealing system. Neither let us be so absurd as to think that he who is declared to be no respecter of persons, will so far respect our aristocratic notions of the superiority of a white skin, as to excuse the continuance of oppression one day, on the plea that it would not be convenient to have blacks and whites upon an equality, in the same country. Depend upon it we shall one day find to our utter astonishment, that our foolish notions and prejudices are lighter than air when placed in opposition to the principles of immutable justice, in the true balance of the sanctuary. We will then see that it is the height of absurdity and presumption, to propose to our colored brethren, to leave the land of their nativity, into which their forefathers were feloniously imported, by the avarice and cupidity of ours, as the condition upon which we will cease to oppress them. If we choose to regard their presence as disagreeable, that will not be an excuse for trampling them under our feet, in order to extort their consent to banishment. And facts plainly show that they are not regarded as an evil by those who claim the right to reduce them to the condition of "chattel personal, to all intents and constructions, and purposes whatever." Nor is their presence very comfortable to white aristocrats, when they can be used for the gratification of their avarice and ambition; made to support their indolence, and minister to their luxury and pride, or even another propensity of human nature which I do not like to name; but about which the vast number of imbeciles, similar to the children of the Vice President of the U. S. tell a shameful tale. Under all these circumstances there seems no difficulty in the proximity of blacks and whites; but whenever it is proposed to take away the power of the whites to use the blacks as the mere tools for the gratification of their own diabolical passions and appetites; why then all at once it is discovered that there is an utter impropriety in the two races inhabiting the same country; and that we must continue to oppress them until they consent to be removed, and we can raise money and ships enough to remove them. For as to colonization on this continent, it is not worth a notice; being advocated by few except the ignorant.

But I will conclude, by suggesting that in order to enable us now clearly to estimate the amount of our national responsibility, we endeavour to conceive it all placed upon the head of one man. Suppose one individual justly chargeable with all the tyranny and oppression practised by the U. S. towards the African and Indian races, should we not look for the fire to open her mouth and swallow him up? Or fire to fall from heaven and consume him before our eyes? And are the crimes less because they are perpetrated by a government of the people, wherein no one individual can be fixed upon exclusively as the tyrant? And do we expect to cheat justice, and escape the punishment of our national sins by dividing the responsibility? "Be not deceived, God is not mocked." It will be in vain to plead the "compact" as a cover to our villainy; it may be thundered into our ears, as it was into the ears of a guilty nation formerly; your covenant with death shall be disannulled, and your agreement with hell shall not stand. And in the language of the text, "he shall have judgment without mercy that showed no mercy."

PHILO PATRIA.

For the Philanthropist.

BUYING SLAVES—POLITICAL ACTION.

LOVDSVILLE, Belmont co., Sept. 10, 1838.

DR. BAILEY, Dear Sir,—At the Granville A. S. Convention, I offered a resolution to the effect that it is improper in Abolitionists to contribute money for the purchase of slaves. On being informed that the meeting had other engagements, I withdrew the motion. It struck me, then, and reflection has confirmed the idea, that too much importance is attached to lecturing at these Conventions. It seems to me their more direct business is to agree upon great principles of action to be carried out in the length and breadth of the land. Under the impression that the opinion embraced in said resolution is important, I shall offer a few brief considerations in support of it, and as I am a firm believer in the great utility of free discussion—a free interchange of thought, I shall be pleased to be corrected, if in ought I err.

I do not see very clearly, or rather I do not see at all, how we can contribute to the purchase of slaves without in effect acknowledging that man can have property in man—a right to sell and receive pay for man. It was said I would subscribe, and with my subscription deny the right of the master. I know not upon the same principle, but that a man may innocently deny the right, and then get drunk, or deny the right, and then hold slaves, under the particular circumstances of expediency. Actions as I have been taught, speak louder than words.

But I object to the purchasing of particular slaves, because it is unjust. We believe all the slaves by proper exertions may be emancipated, and that money properly laid out will contribute powerfully to that end. Now, in reason, nature, and religion, we are under equal obligations to all the slaves, and to advance money to the release of one which would have contributed to the emancipation of all, is downright injustice. It may be said a man's money is his own—legally it is; morally he is only the steward—the servant of God, and he is bound to put it to the best interest.

It is said to have been the secret of the success of Napoleon, that he directed all the energies of his actions to a single point, which if lost to him, secured his defeat at every other. Such a point there is in our case. To press it, money

is needed, and to it I would direct all that can be raised. Let the sympathy of abolitionists be excited by these particular cases, but let the funds flow in to the relief of these and all other similar hard cases that now are or may be—at one united effort let slavery be overthrown. To be relieving particular cases seems to imply doubt in our ultimate and speedy success—it is questioning the certain victory of truth, and doubting the blessing of God on well directed efforts. It is pruning away particular branches of the poisonous tree which may not only injure it, but make it grow the faster, whereas we should be digging at the root for its utter destruction.

All these particularly hard cases are set forth as persons peculiarly worthy of liberty, and the contributing of money to their relief tends greatly to ease the public conscience. When these hard cases are abstracted, the residue of slavery is fancied not to be so bad. They are all that have come under the observation of the giver, and his conscience is eased. But we hold that all slaves are entitled to their freedom, and that these hard cases are only parts of a grand system of iniquity, every part of which should be overthrown, and no part of which can be effectually, without all—the man bought to-day may be kidnapped to-morrow.

On the subject of political action there is too little said and thought. I regard it as the most powerful moral lever in the hands of the people. Nothing like it gives agitation; in agitation truth triumphs. The party man says there are other measures—we are not to give up our own interests to the interests of the colored people—I am for a bank of the United States—and think that would be a curse to the country. It is a mere doubtful opinion about money, and yet these same conscientious men ask the slaveholder to give up his slaves that undoubtedly command money. Such abolitionists seem to say morality—obedience to God in the South, should be above money, but in the North should yield to it. Last night I listened to an elaborate discussion between the Whigs and Democrats—there was considerable eloquence—it was all bank, bank, anti-bank, reform bank—not a word on any great fundamental principle of liberty. I regret that any abolitionists should be indisputably tacked to the coat-tail of such republicans and moralists—they proved, if they proved any thing, that both parties as parties are corrupt, and that partyism means the acquisition of the greatest number of votes without much regard to the means.

Yours, not merely for the slave, but for all men,
ELI NICHOLS.

The following remarks, taken from a letter addressed to us from a friend in this state, are directly to the point; and show how common sense decides, when untrammelled by legal subtleties.—
Ed. Phil.

The Decision of Common Sense on the Duty of a Governor.

It seems strange to me that Mr. ———, and other learned men should find so much difficulty in settling the duty of the Governor, in returning fugitives from justice. The constitution says "A person charged in any state, with treason, felony, or other crime, who shall flee from justice, and be taken in another state, shall on demand of the executive, &c. be delivered up." The word crime here is explained by the enumeration of a part of those known to the world as crime, and evidently never was extended to misdemeanors, made such by the statute laws of a state. They might in that case make an innocent traveller amenable for an act, not only innocent in itself, but praiseworthy, (witness the law of Georgia, by which Worster and Butler were imprisoned in the penitentiary of Georgia, even after the Supreme Court of the U. S. had decided against the legality, not to say criminality of the law,) and then make the Governor of his own state accessory to such a wicked act. It seems to me that the weakest capacity is sufficient to see the absurdity of such a position. Again it is contended, that our Governor is bound by the act of Congress. This I conceive to be also absurd. Congress can make no laws to compel our state officers to do an official act. They may authorize, but they are under no obligation; besides, I doubt if Congress has any power in the case. It is a compact between the states, which requires state regulations to carry it into execution; or the action of the United States Courts. Suppose the Governor should refuse in a bona fide case—how will the U. S. punish?

Your Friend,

Officers of the Indiana Society.

A clergyman of Indiana thus writes:—
Dear Sir,—I was sorry to notice in the Proceedings of the Indiana Convention the names of the officers of the Society. It was not the intention of the Society to have the names of all who bore the public until our secretary had by correspondence secured the acceptance of those who were not present at the Convention. I hope those Vice-Presidents whose names were thus published without their consent will consider this a sufficient apology.

For the Philanthropist.

Resolution of the Indiana Congregational Association on the subject of Slavery.

The question, What is the duty of the American Churches in relation to the subject of Slavery? being before the Association for discussion, it was resolved; That it is the deliberate opinion of this Association, that Slaveholding involves a combination of all the moral evil that exists among men; that it is in its nature hatred of God, idolatry, profanity, sabbath breaking, disobedience to parents, murder, adultery, theft, lying, and covetousness, and that the church is bound to use all scriptural means to remove this sin.

For the Philanthropist.

A SHORT CONVERSATION.

Tom.—What do the Scriptures call the Niggers, I'd like to know that?

Dick.—They call them Ethiopians.

Tom.—What do they say about their Ethiopians?

Dick.—They say that the "Ethiopians" were "Merchants"—that they handled the "Shield"—and were a great "Host."

Tom.—No, that's not it, what do they say about them Ethiopians? I know I used to hear my mother read it somewhere.

Dick.—They ask this question, "Can the Ethiopian change his skin, or the Leopard his spots?"

Tom.—Zactly so!—I know that was it!—I know the Bible would'n't lie for 'em!—It just sets 'em down in their

proper places,—attaching them Leopards and them there other Wild Beasts what is 'spall under our feet,' don't ya see Dick, there were some cat-galambushists in them times what wanted to make 'em out as Niggers. I tell ya what I seed once. I seed a picture of a Nigger settin' in a washbub, and some young malmation Squaws scrubbing the fellow with Lime and Sassafras to make 'em white as a Lily!—But they could'n't fix it nohow,—they had to give up the notion. I knowed they were another species!—

Dick.—But Tom, the Bible puts the Ethiopians in another class,—not quite so beastly,—and nearer akin to yourself.

Tom.—How so!—There is no contradiction in the Bible, I know.

Dick.—It says, "Behold! a man! of Ethiopia! of great authority! under Candace queen of the Ethiopians! who had charge of all her treasure! had come to Jerusalem! for to worship! was returning! and sitting in his chariot, read Isaiah the Prophet!" What think you of that Tom! An Animal of Another Species, to be, 'A man!' of 'Great Authority!' Treasurer to a Queen!—a worshipper!—a reader! a reader of Hebrew! A Christian convert! and, sitting in a chariot with a white man! Why Tom, I heard a young man say that he met a white man riding in a carriage with a nigger fellow, and that he could freely have cow-hid him them both!

Tom.—Indeed Dick, so could I. They deserved it.

Dick.—It was well then you didn't meet Philip and the Queen's "Treasurer!"

Tom.—Ah well, it ant no use to argue so. 'That must be some wrong translation. Our preacher said, there is some wrong translations about animals; and that Dr. Somebody, I forget his name, said, that that very serpent that was in Eden, was not a serpent, he was a monkey! And their ravens what fed Elijah was not ravens, they was Arabs! And Satan himself was not a Satan, he was a conscience!!! I know they is another species. Dick, you are the bottomest fellow I ever met with, but you can't beat me out of that.

For the Philanthropist.

ABOLITION IN GEAUGA CO.

A friend writing from Geauga co. says—

"But little interest is manifested in the Abolition cause by the greater portion of the Society; yet a few seem to feel its importance and are warm friends of the oppressed. The Society takes but two publications, viz: the Philanthropist and Liberator, one copy of each, and these are read only by few; while there are more papers of other descriptions taken in town than in any other country town in the vicinity."

"I have thought that it only needed the plain facts set impartially, fairly and continually before the mind, to enlist the feelings and sympathies of every bosom that was not entirely lost to all sense of right and justice. There is no man or woman, blessed with common capacities, that will set themselves candidly and honestly to examine the subject, but will soon become a thorough Abolitionist. The reason why so many are found opposing this Christ-like enterprise, is because they do not examine the subject, and think that it comes in contact with their (self) interest in some way or other. The slaveholder thinks that it is for his interest to hold his fellow men in bondage; the recent facts have proved beyond controversy that it is not so. The handsy proud lordlings of the earth know that they must sink in the same proportion that the lower classes of society are raised and elevated by light and knowledge; hence the unwearied efforts of colonizationists to keep the poor black man in the lowest depths of degradation. Those who have connections at the South or are connected in trade with the southerners, must be on the side with the slaveholder as a matter of course. I have heard members of a church remark, that 'Should the slaves be liberated at the South, they would come directly to the North, and we should be overrun with them; and I don't want the nasty black soundrels about me, I had rather they would stay where they are now.' This is the spirit of Christ, is it? to put one's own selfish feelings in competition with the present, and eternal welfare of millions of human beings! 'Hear O earth, and give ear O Heavens.' 'As much as ye did it not unto the least of these brethren, ye did it not unto me,' says the Saviour. 'He that hath not the Spirit of Christ is none of His.'"

"But the watchman set on the walls of Zion, whose duty above all others, is to plead the cause of the poor and oppressed; the widowed and the fatherless, to cry aloud and spare not, and tell the people their sins, to declare the whole Word of God, to preach the gospel to every creature; whose lips are as silent as the chambers of death on this subject, because some of his supporters are pro-slavery men and it will irritate them, and he will perhaps lose a few dollars and cents as the consequence—has a fearful account to render at the day of judgment. Ye hypocrite, ye shall receive the greater damnation. The blood of the widow and fatherless, the poor and oppressed cry aloud for vengeance. When those arrayed in white robes, that have come out of great tribulation, shall stand before the Judge of all the earth, many of the poor black slaves who by your ungodly influence, by your apologizing for the slaveholder, or by consenting to his iniquity by your silence, have been here oppressed, despised and destroyed, will there appear with brighter crowns than you, and souls as white and fair, should you ever repent of your sins and arrive there. God will soon call you to an account for your deeds; therefore repent before it is too late."

But I have wandered from the track that I commenced upon. I was going to say that I have been endeavoring to establish a small library of anti-slavery publications and to get people to read more, that the interest in the subject may increase and the members of the Society be ready and willing to do something for the advancement of the cause.

Yours, &c.

CHARLES A. BISBEE,
Secretary of the Society.

"The reason of which is explained in the next sentence, Abolitionists will certainly grow lukewarm, if they read nothing about slavery, or the progress of their cause generally.—Ed. Phil.

For the Philanthropist.

A LETTER FROM A NORTH CAROLINIAN.

Mr. Editor,—Will you suffer me to communicate a few ideas, through the medium of the Philanthropist, on the important topic of emancipation; in which I am deeply concerned. The subject of slavery is one that is now exciting the ears of the civilized world, and the rumor has reached the ears of the savage and barbarous, who are listening to hear the final result of so great an alarm. It has aroused to action some of the best and greatest

men both in Europe and America, and called forth the energies of the noblest minds in almost every department of its discussion; so that it may with propriety be announced, as it was on another occasion, "the sound has gone forth into all the earth, and their words unto the ends of the world." No discerning mind can remain dormant, under the existing circumstances, unless it has been stupefied by deep-rooted prejudice, avarice, or indifference to his own, and others happiness. This appears to be an age of mental combat, and mankind are discovering that spiritual weapons are better, and more successful than carnal, in promoting righteousness and justice in the world. Truth may be, for a long time, suppressed and trampled under foot, by its blind and wicked opposers; but it seldom fails finally to triumph over error, and shine forth victoriously in its own light. It is the characteristic of every true philanthropist, to act not for the good of one, or a few, but of all men of every grade and complexion; considering all are the offspring of one common parent, who made all of one blood, possesses over, protects, supports and defends all, without any respect of persons, while he lavishes out his bounties on all with a liberal and beneficent hand; raising up the poor and degraded, and bringing low the proud and scornful. I am one of those who were taught the evils of slavery from childhood, and I have ever since looked upon it with a degree of abhorrence and disgust, and for a proof of my fidelity, Providence saw cause to place four of Africa's oppressed children into my hands, who are now enjoying as much liberty as the laws of Ohio will afford them. Notwithstanding I was born in a State (North Carolina) where slavery was tolerated, and raised up in the midst of its cruelties, yet the seeds of freedom were early sown in my juvenile mind, which sprang up, and being cultivated by the example and admonition of Godly parents, whose house was always open for the friends of freedom, and the private discussion of African oppression, with which it was surrounded; the principle has grown with my growth, until it has become a tree, if I may use the figure, under whose branches every rational creature is welcomed, however unfortunate soever he may have been, savage his condition or sabbie his countenance. My father was once in possession of slaves given to him by his ancestors, but his conscientious and penetrating mind soon discovered that Slavery, in its mildest form, and the Christian religion of which he was a professor, could no more be united than righteousness and unrighteousness; he instantly set his face against the principle, in all its forms and colours, freed his own, raised his voice against it, and gave his influence to the friends of liberty. Is this what people call now-a-days, Abolition? If it is, he was an Abolitionist. Where did it spring? did he receive it from Europe or some distant clime? No, it sprang up spontaneously from his own bosom, which glowed with justice and mercy, and good will to all men; he was among the thousand of plants, which God himself planted in the midst of the thousand thistles of slavery, to bear testimony against its cruelties. I could name multitudes within the limits of my acquaintance, in N. Carolina and old Virginia, who have risen up and born witness, both by example and precept, against the horrors of slavery. They are to be found amongst all denominations of christians; but the Society of Friends is the only one that has entirely abolished it from the Church. These all appear as so many burning and shining lights, which have made it manifest, even to the slaveholder, that he is doing wrong. Thus you see the South has laid line upon line, precept upon precept, example upon example. Many have yielded to the conviction of truth, and let the oppressed go free; while others have resisted, until prejudice and the love of gain, have blinded their eyes and hardened their hearts, turning their ears from reason and revelation. The sun of liberty is yet rising above the horizon, shining on the darkest regions of slavery, which, like the owl, cannot bear the light, which is rapidly spreading in the North, in the West, and in the islands of the sea, until it will finally encompass all the slaveholding states, and bring incessant conviction to the oppressor, and show to the degraded African his miserable and wretched condition.

Again, numbers in the South, after having pleaded the cause of the poor, have gone the way of all the earth, leaving behind them a lasting monument of liberty: though dead, yet they speak. Others have left the land of their nativity, and sought a place of repose in a strange and distant climate. I am acquainted with many who have left the mild and pleasant climate of the South, with all the luxuries which it affords, their comfortable dwellings shaded and ornamented by the groves which their fathers had planted for their comforts, and that consecrated enclosure to which they would often resort, to shed the tear of sympathy and contrition over the graves of their departed friends; these have they left behind, with all their surviving companions, that they might no longer hear the threats of the despot and the lash of the tyrant, that their meditations might not be interrupted by the groans and lamentations of the oppressed, whom they could not deliver. Some of the best and most peaceable citizens of the South have emigrated to Ohio and Indiana, and many of them, after crossing the cold and towering mountains, have gone into the uncultivated forests to find peaceable and quiet habitations in cabins built by their own hands, and in quietness eating the bread obtained by the sweat of the brow. I have a word of exhortation to them. Because you are out of the reach of the slave's complaint, should you therefore be the less concerned for him? Has your zeal for the cause of freedom grown cold, because there are no slave directly under your eye? Have you concluded you have no use for your armor here, and have therefore laid it aside? and are you saying, as one of old, "I shall now die in my rest," because you once pleaded for the oppressed? I tell you, it is time to awake. Arise and buckle on your armor, and go forth with freer vigor and renewed diligence. The demon of Slavery is becoming more formidable than ever. He may molest you yet; he is not content with the South. He is striving to enlarge his dominions; he may be near your dwelling in disguise. You have not yet forgotten his manuevres; you know him too well to be deceived by him. Describe his character to your children and neighbors around you, that they may not be deceived, in a future day. We see that the prejudices against the poor African, are as great and greater here, than in the South. While many of the African friends are restrained by the cruel laws of the South, those in this country have to forego violent opposition from the enemies of the poor negro. We believe that our God in whom we trust, is the God of the black man as well as the white, that he hears his as well as our prayers in their behalf, and is work-

ing a way for his deliverance. In opposing slavery, we are safe in going as far as He has authorized us in his Word, to oppose any other wicked principle, and truth is the only lawful weapon we can use.

JAMES WILLIAMSON.

Russellville, Brown Co., Oct. 10, 1838.

For the Philanthropist.

A NEW SOCIETY.

At a meeting held in Scipio, Seneca co., Ohio, on the 27th day of August, 1838, for the purpose of promoting the cause of immediate emancipation, Rev. ETHAN SMITH delivered a lecture on that subject; after which, on motion of Dr. J. Maynard, Wm. Hall, Esq. was appointed chairman, and R. G. Perry secretary.

A constitution was read by Dr. J. Maynard, and in substance adopted.

Subscribers were then called for, and about 30 gave in their names:

A committee of three, viz. J. A. Gennings, Jno. M. Cutchen, and R. G. Perry, was appointed to revise the constitution, and report at the next meeting.

The meeting adjourned to meet at the same place on the 10th of September, 1838, at 3 P. M.

Scipio, Sept. 10, 1838.

Society met according to adjournment, and was opened with prayer by Rev. Ethan Smith.

Mr. Hall being absent, Mr. Zechariah Marvin was called to the chair.

Minutes of the last meeting were read.

The committee on the constitution reported a constitution, which was adopted, and is as follows, viz:—

Believing, as we do, that God has made of one blood all the nations of men that dwell upon the face of the earth; that He requires of all that they should do unto others as they would that others should do unto them; and holding with the venerated signers of the Declaration of our Independence these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness; and believing that the just and true requirements of the gospel, and in direct opposition to the healthful influence of all republican institutions, as it is a system of injustice and oppression, calculated in its very nature to sow discord in our national councils, to impoverish and enfeeble slaveholding states, to bring honest industry into contempt, and to make the poor an easy and continued prey to the lawless passions of the avaricious, the rapacious, and the licentious; that it begets and fosters an aristocratic spirit befitting the pampered lordling of despotism rather than American citizens; that wherever it prevails, it breathes a mofal and political pestilence alike destructive to the endearments and purity of domestic and social life, and to the privileges and principles of American freedom; that its continuance in this boasted land of freedom, in the view of all enlightened nations, pronounces our Declaration of Independence to be a mere complement, rather than the dictate of common justice; and believing that duty to God our creator, and love to our fellow men, as well as to the character, the destinies, and safety of our common country, demand its entire, immediate, and universal abolition;—We therefore, the undersigned, have formed ourselves into a society, to be called the "Scipio Anti-Slavery Society, auxiliary to the Ohio Anti-Slavery Society," and adopt the following constitution:—

Article 1st. The object of this society shall be to effect the abolition of slavery, by diffusing light and kind moral influence on that subject, without physical force.

Art. 2. This society shall aim to elevate the character, and ameliorate the condition of the people of color, by encouraging their intellectual, moral, and religious improvement.

[The rest of the articles respecting officers, &c. need not be published.—Ed. Phil.]

The following officers were chosen:—

President—ZECHARIAH MARVIN.

Secretary—JOHN A. GALE.

Managers—JOSHUA MAYNARD.

" DANIEL BARNER.

" ROYAL EATON.

On motion,

Resolved, That a committee of two, viz. Robert Holly, Esq. and John A. Gale be appointed to ascertain the views of our candidates for the State and National Legislatures, and report forthwith.

On motion,

Resolved, That the Secretary be directed to forward a copy of these proceedings to the editors of the Tiffin Gazette and Philanthropist, for publication.

Signatures were called for, when the former list was increased to fifty-five.

R. G. PERRY, Secretary.

POLITICAL ACTION AGAINST SLAVERY.

No. III.

Political creed of Abolitionists. 1. VOTE FOR NO MAN WHO VOTES AGAINST LIBERTY. 2. NEVER BE REBID BY EXPEDIENCY TO NEGLECT AN OPPORTUNITY OF VOTING AGAINST SLAVERY.

"Inasmuch as ye did it not unto one of the least of these my brethren ye did it not unto me."

If we really felt as though our incarnate Saviour was in fetters at the South, we should not omit improving an opportunity to vote against slavery, through fear of disoblighing our political party, or defeating our favorite policy in respect to a Sub Treasury, a Tariff, or a National Bank!

But the Saviour tells us distinctly that when we omit relieving the least of his brethren, we omit relieving him.—And he tells us likewise, that for this sin of omission, very many, at the last day will be condemned.

"But this," says the objector, is mingling religion with politics. And religion and politics should always be kept distinct."

What do you mean by mingling religion with politics? If you mean to say that religious sects ought not to seek sectarian aggrand

<i>Letter Paper</i> , headed with a fine steel plate engraving of a kneeling slave in chains;—and the First Martyr of Freedom. 2 cts. single sheet, 50 cts. per quire.	13
<i>Address to the People of the United States</i> , by the Ex. Committee of the Am. Anti-Slavery Society.	3
<i>War in Texas</i> . Origin and true causes of the Texan Insurrection, commenced in the year 1835. —By Benjamin Lundy.	12
<i>An Address to the Presbyterians of Kentucky</i> , proposing a plan for the instruction and emancipation of their colored people. One copy, 50 cts. per quire.	70

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